flee from one another; they had still love one to another ; but they now felt the presence of God repulsive, and they had already ceased to love him. We see that a guilty conscience is capable of drying up one stream of affection ; it has dried up the stream of love that flowed towards God. In the affection which man lavishes, God is the exception; it would seem as if he could love everything except his Maker.

At least he seems capable of doing so in the earlier stages of his career. But the same guilty conscience that has dried up one stream can dry up others. Hence the prejudices against certain individuals—the envy, the malice, the revenge that are to be found in the world—these are not original parts of man's constitution, but acquisitions made, to some extent at least, by a guilty conscience, and to the full extent by the conscience neglecting to exercise its legitimate control.

There seems to be an impression among some, that if conscience were the supreme regulator of human conduct, it would give the character so far a stern and forbidding aspect, by preventing the flow of human affection. But this proceeds from a mistaken notion. It is one of the highest offices of the conscience, in directing all the principles of the mind, to guide in an especial manner the affections, and cause them to flow out, in due measure, in their proper channels. The instant effect of a deranged conscience is the drying up of one of the streams—that which should flow towards God ; and the drying up of other streams follows in the progress of wickedness. In the deranged nature of man, the fountains of the affections, which should have been kept pure and fresh, are first allowed to be partially choked up and polluted, then the waters flow in perverted channels, and finally they are lost altogether in the barren sands to which they are carried.

In this downward career there is no change of the fundamental principles and constituents of man's nature;

yet there are sad changes of personal character. There are numberless analogies in human life to show, that there may be a change of the train of feelings in the mind, with no change in the original faculties. Look first at this sprightly girl, then at this sober matron, and then at this forlorn widow; it is the same person throughout, hut how different the individual thoughts and emotions at these different times ! Compare her at this present